Sri Nakha Stuti with Bannanji Govindacharya's Commentary

पान्त्वस्मान् पुरुहूत-वैरि-बलवन्-मातङ्ग-माद्यद्-घटा
कुम्भोच्चाद्रि-विपाटनाधिक-पटु-प्रत्येक-वज्रायिताः ।
श्रीमत्-कण्ठीरवास्य-प्रतत-सु-नखरा दारितारातिदूर
प्रध्वस्त-ध्वान्त-शान्त-प्रवितत-मनसा भाविता भूरि-भागैः ॥ ॥ १ ॥

पान्तु - Protect (us). अस्मान् - us. पुरुहूत - (from) Indra's. वैरि - Enemy. बलवन् - (who are like) Powerful. मातङ्ग - Elephant(s). माद्यद् - Intoxicated. घटा - army (of elephants). कुम्भ - (pot like) Head(s). उच्च - High. अद्रि - (like) Mountain(s). विपाटन - To tear open (into pieces). अधिक - Very. पटु - Skillful/ Sharp. प्रत्येक - Each and every (Nakha). वज्रायिताः - Is like Vajra. श्रीमत् - Glorious. कण्ठीरवास्य - lion faced (Narasimha). प्रतत - stretched out. सुनखरा - beautiful claws. दारित - destroyed. अराति - enemy. दूर - (ignorance) stretching far. प्रध्वस्त - completely destroyed (ignorance). ध्वान्त - (by) roar. शान्त - (therefore) peacefully. प्रवितत - expanded. मनसा - mind. भाविता - meditated upon. भूरिभागैः - by blessed devotees.

Translation:

Oh glorious Lion (Narasimha) protect us, from the enemies/ enemy of Indra who are as powerful as an army of intoxicated elephants, their pot like heads are high as great mountains while your nails, each one of which is like Vajra (of Indra), is capable to tear asunder (those pot like heads). Oh beautiful faced lion, your charming claws pervade, and have destroyed the enemies (of inside as well as outside) stretching far. Ignorance has completely been shattered by your roar. Therefore, you (or your claws) are peacefully meditated upon by blessed devotees with expanded minds.

Sanskrta Commentary:-

हरिचरणं गुरुचरणं परिचरणेन प्रसाद भवतरणम् ।
कृतमुखहृदयाभरणं वितन्यते नरहरिस्तवनम् ॥

भगवत्पादकृता नरहरिनखवस्तुतिरादं पद्यम्। अपूर्वा चेयं छन्दोविचितिः । शार्दूलविक्रीडितेन पूर्वार्द्धं निबबन्ध । स्रग्धरया चोत्तरार्द्धम्। मसजसततगाः शार्दूलविक्रीडितम्। मरभना यत्रयं च स्रग्धरा। अपूर्वेण चानेन च्छन्दोविलासेन रक्षोवक्षोविपाटने विचक्षणं नृहर्यक्षस्य शार्दूलविक्रीडितं कटाक्षयति। अथ

पुनरन्त्रस्रग्धरां नरहरिमूर्तिं च। पुरन्दरवैरिणोऽसुरा एव बलवन्मातङ्गाः । 'मातङ्गद्विरदद्विपाः' इत्यभिधानम्। तेषां माद्यन्ती घटा। 'बहूनां घटना घटा' इति च। तस्याः करोटिकल्पाः कुम्भा एव उच्चाद्रयः । 'मूर्ध्नि पिण्डौ स्मृतौ कुम्भौ' इति च। तेषां विपाटने वज्रवत् पटवः । तदपि न समष्टितः । प्रत्येकं वज्रायिताः । तादृशाः श्रीमतः कण्ठादुपरिकण्ठीरवस्य प्रतताः सुनखरा अस्मान् पान्तु। 'हर्यक्षो नखरायुधो मृगरिपुः सिंहश्च कण्ठीरवः' इति च। श्रीमन्तो वा नखराः । स्विति नखरा अपि चिदानन्दमया इत्याह। दारितबहिरन्तररातितया निरातङ्केन दूरविद्राविताविद्याध्वान्तेन, तत एव शान्तेन भगवदेकान्तेन बहुगुणग्राहितया प्रविततेन च मनसा भूरिभागधेयैर्ब्रह्मादिभिर्भाविताः ध्याताः । 'अभियातिररातिरमित्ररिपू' इति च। अथ च हे श्रीमत्कण्ठीरवास्य, प्रतत सर्वगत, दारितारातितया दूरनिरस्तसज्जनहृदयान्धकार, शान्त भक्तानामभयप्रद, सर्वग्राहितया प्रविततेन, प्रकृष्टे विष्णौ त्वयि ततेन वा मनसा, भूरिभागैर्ध्यातास्ते सुनखराः पान्त्वस्मान्। अथच प्रविततमनसा प्रवितततमया नासया उपलक्षित। उदश्च्चितक्षतजगन्धेन विकचघोण । 'ब्रह्म ततमम्' इतिवदेकतकारलोपः । 'लोपः समाने' **(1)** इति च सूत्रम्। तदेतदचाऽभ्युक्तम्**-** 'सिंहं नसन्त मध्वो अयासं हरिमरुषं दिवो अस्य पतिम्' **(**ऋ.९.८९.३**)** इति। सिंहं नसन्त मध्व इति। नृसिंहं नसते मध्व इत्युक्तं भवति। नस गतौ। स्तोतुं मनसा जगाम। बिन्दुरवधारणे। भीमत्वेऽपि नृसिंहं मनसा नसमानो मन्युसूक्तं ददर्श। रूपत्रयसमाहाराय च नसन्तेति बहुवचनम् । अयासमिति । अनायासं पुरुहूतवैरिविपाटनक्रियायाम्। हरिमिति। अरातीन् ध्वान्तं च हरति नृहरिः । अरुषमिति । शान्तमित्युक्तं भवति। दिवो अस्य पतिमिति। देवगणस्य पातारमित्युक्तं भवति। अत एव देवगणैर्भावितम् । 'विस्तृतनसोऽन्तः यस्य तं नसन्तम् । सुपो लोपः' इति तु युक्तिमल्लिकायाम् **(2)** ॥

Translation:-

By devotedly serving the feet of Lord Hari and the Guru, one attains grace and crosses the ocean of worldly existence. With this pure intent, the Narahari Stavana, a stotra adorning the heart, is now set forth.

The choice of the meter (metrical composition) here in the first verse of Sri Narahari Nakha Stuti authored by Sri Bhagavadpadacharya (SrimanMadhvacharya) is unprecedented. The first half of the first verse is composed in the meter called Shārdūlavikrīḍita and the second half of the verse is composed in Sragdharā meter. The pattern of Shārdūlavikrīḍita is 'म-स-ज-स-त-त-ग' while the pattern of Sragdharā meter is 'म-र-भ-न' and by this unprecedented play of meter Shārdūlavikrīḍita enables the reader to glace at Narasimha's skill in tearing open the chest of the demon. Then here in the second half of the verse Narahari's form is presented by

Srimadacharya using the Srāgdhara meter. The enemies of Purandara, namely, asuras - are indeed mighty like elephants. The words - मातङ्ग, द्विरद and द्विप and synonymous. Their army is intoxicated, 'बहूनां घटना घटा' (says Hemachandra). Their skulls which are like pots resemble high mountains. In splitting (the pot-like skulls of the demons) the nails of Narasimha are sharp/ skillful like the Vajra. Not collectively but each and every nail is like Vajra. Such claws of glorious Narasimha extending from above his neck, may protect us. Haryaksha, Nakharayudha, Mrgaripu, and Khanthirava - all are names of the Lord (Narasimha). Or say the claws themselves are full of splendour/ glory/ sri in the sense that these beautiful nails are also full of consciousness and bliss, this is the meaning. (Narasimha) tore apart both internal and external enemies, being fearless, (also) by the roar (Narasimha) dispelled the ignorance away. After which, prosperous devotees like Brahma etc. Who are blessed with great pervading qualities and intellect meditate upon you with a peaceful mind submerged in you. अभियातिररातिरमित्ररिपू all these are synonyms of enemy. Therefore the meaning is - Oh Beautiful faced lion, oh supreme Vishnu, you who are pervading all things, spreading everywhere by your all grasping nature, whose terrible act of tearing the enemies has driven far away the darkness of the hearts of the righteous. your peaceful, fearless-ness giving, beautiful nails, (are) meditated upon by those of great merit with their mind expanded in you, may they protect us.
He is indicated by a greatly expanded nose, due to the smell of blood coming forth (out of the body of Hiranyakashipu), (he is having) an expanded nostril. There is a takāra lopa just as in this vākya 'ब्रह्म ततमम्' due to the sutra टेः. This too has been stated in the rg veda - “Devotees approach the lion, audacious hari who is appearing red in colour and is the lord of this heaven”, Means the devotees approach Narasimha. The root *nasa* means ‘to go’. He went with his mind, to praise (Narasimha). The anusvaara is for the affirmation (that the object is none other than Narasimha) Even though Narasimha’s form was dreadful, (he) beheld with his mind the Manyu Sukta belonging to Narasimha. Also because of the combination of three forms, the plural verb case is used. Ayāsam means he makes Indra's enemies perish without any effort. He takes away enemies and ignorance hence he is Nrhari. Arusha means peaceful. The lord of heaven in

the sense that he protects the gods therefore he is constantly contemplated by them. One who has a wide nostrils is called nasantam, su pratyaya is elided according to yuktimallika.

लक्ष्मी-कान्त समन्ततोऽपि कलयन् नैवेशितुस्ते समं
पश्याम्युत्तम-वस्तु दूर-तरतोऽपास्तं रसो योऽष्टमः ।
यद्रोषोत्कर-दक्ष-नेत्र-कुटिल-प्रान्तोत्थिताग्नि-स्फुरत्-
खद्योतोपम-विस्फुलिङ्ग-भसिता ब्रह्मेश-शक्रोत्कराः ॥ २ ॥

लक्ष्मी-कान्त - O Lord Nṛsiṃha! beloved of Sri Lakshmi. समन्ततः अपि - in all directions (scriptures). कलयन् - searching. न एव - certainly there is no. इशितुः ते समं - proprietor equal to You. पश्यामि - I perceive. उत्तम-वस्तु - superior object (to you). दूरतरतः - from afar अपास्तं - has been cast away. यः अष्टमः रसः - (you are) that eighth rasa. यत् - Whose रोष-उत्कर - accumulated wrath. दक्ष-नेत्र — The third eye. कुटिल-प्रान्त - curved at the end. उत्थित-अग्नि-स्फुरत् — From which arose blazing fire. खद्योत-उपम - Like (countless) suns. विस्फुलिङ्ग - (those) Fiery sparks (coming forth the blaze of fire). भसिता - Reduced to ashes. ब्रह्म-ईश-शक्र-उत्कराः - Groups of Brahma, Rudras, and Indras.

<u>Translation: -</u> O Lord Nṛsiṃha, beloved of Sri Lakshmi! Even while searching in all directions, I do not see anyone equal to You. (hence) anything superior to you has been cast away. You are the eighth rasa. From whose third eye, curved at the corner and blazing with the fire of accumulated wrath, which is like countless suns in the sky, those fiery sparks (in the past creations) have destroyed groups of Brahma, Rudras, and Indras.

<u>Sanskrta Commentary:</u>-

द्वितीयं प्रसङ्गान्तरे भगवत्पादप्रबद्धं पृथक् स्तोत्रमिति भाति । कलयन् अन्वेषयन्। उत्तमं वस्तु दूरापास्तं यथा रसो योऽष्टमः । सममेव नोपलभामहे सप्तमरसोपमम् । का कथाऽष्टमरसोपमस्योत्तमस्य । यस्य तव रोषस्य उत्करेण सञ्चयेन शत्रुक्षपणदक्षयोः नेत्रयोः कुटिलौ कुश्चितौ प्रान्तावपाङ्गौ। तत उत्थितस्याग्रेः स्फुरद्भिः खद्योतकीटोपमैर्विस्फुलिङ्गैः कणैर्भस्मीकृता ब्रह्मेशशक्रादीनामुत्कराः सद्वाताः । 'प्रकरगणौघसद्दसङ्घातव्रातकुलोत्कराः' इति च ।।

<u>Translation:-</u>

A verse similar to this appears elsewhere, in another hymn composed by Bhagavatpāda. (The word) kalayan means ‘searching’ or ‘seeking.’ The highest reality is beyond reach (transcendent to material world) just like the eighth rasa. We do not find anything even equal to the seventh rasa. What then to speak of something comparable to the eighth and supreme rasa. Whose eyes, curved at the corners and expert in destroying enemies, became filled with accumulated wrath. From those blazing eye-corners arose fiery sparks, by which the multitudes of Brahmas, Rudras, and Indras, small like fireflies, were reduced to ashes. Words - प्रकर, गण, ओघ, सङ्घ, सङ्घात, व्रात, कुल, उत्कर are also used.

इमामाचार्यगोविन्दः श्रीमन्नरहरिस्तुतेः ।

वितेने विमलां व्याख्यां विनेयजनवाञ्छया ।। * ।।

Acharya Govinda has composed this pure and spotless commentary on the Srimannarahari Stuti, out of his wish to fulfill the aspirations of his devoted disciples.

इत्याचार्यगोविन्दस्य कृतिषु नरहरिस्तुतिचन्द्रिका समाप्ता

Thus ends the *Narahari Stuti Chandrikā*, one of the works of Acharya Govinda.

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Footnotes:

1. The sutra is टेः **(ashtadhyayi 6.4.143).**